

INDEX TO VOL. LIV.

BAI

BAILIE, J. B., *Origin and Significance of Hegel's Logic*

235

Barfield, Mr., *Thatcham, Berks, and its Manors*, 469

Barnes, Rev. Dr., *The Churchman's Bible—Isaiah i.-xxxix*, 216

Beeching, Rev. H. C., *Inns of Court Sermons*, 232

Best, Rev. Dr., *The Immortality of the Soul*, 242

Bible reading, 22 *sqq.*; the judgment of the Fathers about the common reading of the Holy Scriptures, 22; St. Chrysostom's inculcation of home reading of the Bible by his people, 23; recent decay of the practice in England, 24; Bible reading is profitable even to the unlearned, 25; sound criticism will not impair its value, 26; three ways in which Bible reading may prosper, 27 *sq.*; to read it as teaching what we must believe and do (*corpus veritatis*), 29; Scripture is given for our instruction in divine things (*regula fidei*), *ib.*; its use in meditation: what 'meditation' means, 31; the best method of studying Scripture, 32; the Bible is a treasury of devotion (*forma orationis*), 33; notice of Father Benson's *The War Songs of the Prince of Peace*, 34 *sq.*; the function of the Psalms, 34; Father Benson's translation of Ps. xxiii., *ib.*; his basis for the devotional use of the Psalms, 35; the Scripture is the soul's guide-book, 37; peculiar characteristic of mystical theology, 38; the Bible as a direc-

CAT

torium of prayer, 39; it is a geography of the heavenly country, 40; it is a source of 'light and understanding unto the simple,' 41 *sq.*

Books received, Reprints, Pamphlets &c., Notes of, 254, 507

CATHOLIC Reaction in France, 296 *sqq.*; growth of the 'Neo-Christian movement,' 296; signs of growth of love of Christ, 297; work of recent great preachers: 'missions' in Paris, 298; 'Conférences Contradictaires,' 299; piety and real faith among the poor, 300; striking conversions among educated men: M. Coppée, M. Huysmans, 301; testimony to lasting effects of boys being brought up 'at the feet of the priests,' 302; childlike renewal of faith in M. Coppée's conversion, 305; in France the contest is simply between the Church and unbelief, 306; the strength and holiness of the French priesthood, 306; sketch of their training and its effects on their future work, 308; the manner and the result of conversion, 310; a 'retreat' at La Trappe, 311; confession and confessors, 312; M. Huysmans' pictures of modern mystics: Mme. Bavoil, *ib.*; the swineherd Simeon at La Trappe, 314; their shrewdness and common sense, 315; the mark of holiness on the outward form, 317; question of miracles, 318; mystic substitution: its meaning, 319; *Sainte Lydwine de Schiedam*, 320; a return to the love of Christ, 321

CHA

Chatterton, Rev. E., *The Story of Fifty Years' Mission Work at Chota Nagpur*, 488
Christian Study Manuals (ed. Rev. R. E. Welsh), 492
 Civil Wars, The Church and the clergy before the, 43 *sqq.*: evidence of deep-rooted attachment to the Church of England when Charles I. came to the throne, 43; old church usages, vestments, and ornaments still retained, 44; the altar and its adornment, 45; genuine zeal for church building and restoration: St. Paul's Cathedral, 46; Lord Scudamore's rebuilding of church of Abbey Dore, *ib.*; its profaned altar (a large monolith) restored, 47; comparatively frequent celebration of the Eucharist ('the Second Service'), *ib.*; number of communicants, 48; daily services in some country parishes, *ib.*; catechizing revived by Laud, *ib.*; position of private chaplains, 49; George Herbert on the Rogationtide procession and on the parson's Sunday, 50; the controversy on Sunday observance, 50 *sq.*; description of the various kinds of 'ales' (festivities), 51; Laud's position against Sabbatarianism, 52; practice of private confession, 53; irregular preaching, *ib.*; a period strong in controversial divinity, 54; sketch of Dr. Donne, 54 *sq.*; his great gifts as a preacher, 55; George Herbert: 'a priest to the Temple,' 56; his daily life, *ib.*; Nicholas Ferrar: Bishop Williams's account of the household of Little Gidding, 57 *sq.*; Sir Henry Wotton's work as Provost of Eton, 59; John Hales, 60; Herrick, the parson and poet, *ib.*; religious poetry characteristic of the age, 61; a mass of devotional literature, *ib.*; the household and life of Lord Falkland at Great Tew, 62; the life of Lady Falkland (Lettice Morison), 62; contrast of the Puritan and the Laudian, 63 *sq.*

CRE

Coronations, English, 1 *sqq.*: the service after extinction of Latin rite, 2; the new translation, *ib.*; the procession from the Tower, 2 *sq.*; James I.'s coronation: changes in the anointing, 3; Charles I.: changes in the prayers, *ib.*; exorcism of the ring, 4; the shirt of white silk, *ib.*; charges against Laud in connexion with the service: tampering with Coronation Oath, 5; James II.: procession from the Tower abandoned, 6; changes necessitated by the king's being a Roman Catholic, *ib.*; San-croft's arrangement of the service: his errors, 7 *sq.*; changed position of the consecratory prayers and the Litany, 8; changes in Eucharistic ceremonies and wording of the prayers, 9; delivery of the orb and of the imperial mantle, 10; the sceptre, 11; acclaiming the king, *ib.*; after effects of San-croft's bad example, 12; William and Mary: the service completely transformed by Compton, *ib.*; reconstruction of Coronation Oath, *ib.*; Compton's recension the basis of all coronation services till Queen Victoria's, 13; the service, 13 *sqq.*; consecration of the oil and the unction, 14; investment with royal and episcopal robes, *ib.*; delivery of crown, ring, sceptre, rod, and Bible, 15; the blessing, *Te Deum*, enthronization, 16; coronation of a queen-consort, *ib.*; William IV: economical curtailments, no 'election,' *ib.*; petty changes, 17; no banquet in Westminster Hall, *ib.*; Queen Victoria's coronation, 18; the service as it now stands, *ib.*; coronation of queen-consorts, 19; arrangements for coronation of Edward VII., 21
Counsels for Church People from Writings of [Bishop] Creighton (selected by J. H. Burn), 481
 Creighton, Bishop, *The Church and the Nation*, 230

D'AR

D'ARCY, Rev. Dr., *Ruling Ideas of our Lord*, 492

Davies, (late) Principal (Trevecca), *The Atonement and Intercession of Christ*, 496

Deceased Wife's Sister Bill, The, 86 *sqq.*: reasons against its becoming law: (1) forbidden by Church of England, 86; the law of the State before and after 1835, 87; (2) prohibited by *Can. Ap.* 19 and by repeated canons of Councils, 87; by Churches of the East, 89; law of the Western Church: dispensations, *ib.*; the present Roman law, 90; (3) the law of the Catholic Church is based on Holy Scripture, 91; exegesis of Lev. xviii. 16, *ib.*; the prohibition is really based on the teaching of Holy Scripture generally, 94; (4) the proposed change would be gravely hurtful to the moral and religious life of the people, 95; it is not a social reform in the interests of the poor, but the very opposite, 96; testimony of the Bishops of Hereford and London, 97; position of those colonies where such unions have been legalized, 98

Douglas, Rev. Dr., *Samuel and his Age*, 218

ECCLESIASTICUS, 164 *sqq.*: the newly discovered fragments, 164; discussion of the authorship of the Book: internal evidence, 165; Margoliouth's theory that our Hebrew text is not the original, 166; a supposed Persian version, 167; Bickell and Lévi's theory as to the Book being a re-translation, 169; the theory dismissed, 171; the text is substantially the original work of Ben Sira, 172; difficulties of this view considered, *ib.*; condition of the latter part of the Book, 174; conclusions affecting critical questions: Ben Sira's Hebrew, 176

Education Bill, The new, 204 *sqq.*: a comprehensive measure: the omission of London is to be re-

EMP

gretted, 204; creation of the 'Local Education Authority': its area, constitution, and functions, 205; rate for higher education, 206; Elementary Education and Voluntary Schools, 207; school managers and their duties, 208; question of religious teaching omitted, 209; estimate of how this defect will be met, 210; the optional parts of the Bill, 211; suggested policy of the Church towards the measure, 212; what will be required after it becomes an Act, 213

Elizabeth, The early years of the reign of (review of works by Dr. Dixon and Dr. Gee), 339 *sqq.*: Elizabeth's treatment of the Mass, 340; the adoption of the English Litany, 341; Elizabethan revision of the Prayer Book: Dixon's opinion of Edmund Guest's letter, 342; Gee's different opinion stated and criticized, 343; Guest's references to 'the First Book', 344; the question 'of receiving standing or kneeling,' 345; reasons for ascribing Guest's letter to the 1559 revision, 346; parliamentary history of Elizabethan liturgical reform, 347; the Elizabethan Book a compromise between two hostile views, 348; the Ornaments rubric, *ib.*; authority of the Royal Injunctions, 349, 351; Elizabeth's coronation, 349; her first Parliament, *ib.*; position of the Marian Bishops: see of Sodor and Man, 350; Royal Visitation and the Ecclesiastical Commission, *ib.*; consecration of Parker, 351; Convocation of 1563, 352; history of the Advertisements, 354; appreciation of Dr. Dixon's whole work, 355

Empire at Peace, The, 443 *sqq.*: good that has come out of evil, 444; criticism of our policy of 'drift' before the war, 446; the Government and its High Commissioners, 447; the Boer attacks on Bechuana tribes: the Warren expedition, *ib.*; British neglect

EPI

of Uitlanders' rights, 448; Boer preparations abetted in Europe: the first lesson of the war, 449; Continental peoples' hatred of England, 450; possible dangers for us arising thence, 451; proper aim of English diplomacy, 452; need of our self-reliance, 454; we had time to repair our errors in the late war, which we should not have in war with a Great Power, *ib.*; our naval strength must be raised and kept to its proper standard, 456; possible results of the Imperial Conference, 457; diffusion of knowledge needed: the Victoria League and the British Empire League, 458; lessons of the war to the nation and the Empire, 461; the King's illness, 462.

Episcopacy and Reunion, 178 *sqq.*: growth of the desire for a united British Church, 179; Mr. Hensley Henson's crusade (*Godly Union and Concord*): unsatisfactory position, 180; his methods criticized, 182; his confusion of means with ends, 183; no adequate grasp of the bearings of his task, 184; Mr. Spencer Jones's desire for the reunion that includes the Church of Rome, 185; Mr. Henson's travesty of the Confirmation rubric, 186; criticism of his opinion that Nonconformist ministers are to be frankly acknowledged, 189; his views about the Restoration Settlement, 190; the Subscription Act of 1571: discussion of its meaning, 191; Mr. Henson's appeal to Caroline divines, 193; Cosin and the French Protestants, 195; Dr. Rashdall's desire of full recognition of non-Episcopal National Churches, 196; present moment most inopportune for experiments with Church order, 198; recent methods of study are tending to justify Catholic traditions both for the Scripture and for the Church, 199; the foundation of

GRE

the Church and growth of her Ministry, 201; development of 'monarchical' episcopacy, 203

FITZGERALD, Edward, More Letters of (ed. W. Aldis Wright), 471

Form and Order of Service . . . in the Coronation . . . at Westminster, 473; [The Same] *throughout the Empire*, 475

France, Religion and Politics in, 423 *sqq.*: situation of Catholicism in France, 424; French care little for professional politicians, *ib.*; the French Opposition, 425; clerical political partisans, 426; feeling among the secular clergy, 428; position of the Christian Democrats, *ib.*; their objects, 429; they are Republicans, 430; cause of Government hostility to the Church, 431; the ghost of Church tyranny not quite laid in France, 432; influence of Freemasonry: M. Prache's *Pétition contre la Franc-Maçonnerie*, 433; religious policy of French Freemasons, 434; they are really a State in the State, 435; power of the episcopate before 1875, 436; how it has become *épurd*, 437; Freemasons' efforts now directed against religious orders, 438; character of these, 439; working of Associations Law, 440; position of Jesuits, *ib.*; coming 'rigorous enforcement' of the Law, 441; policy of the Radicals, 442

GIBSON, Rev. Dr., Protestant Principles, 493

Girdlestone, Rev. Canon, *The Grammar of Prophecy*, 214

Glanville, J. U., *The Acrostic Poems of the Old Testament*, 220

Green, John Richard, 282 *sqq.*: the historical school of which he was a member, 283; his youth, masters, and studies, 284; early religious views: obligations to Stanley, 285; life and work as curate in London, 286; resigna-

HAR

tion of Church office, *ib.*; his many friends, 287; librarian of Lambeth, *ib.*; continual battle against ill-health, 288; his first historical work—about Oxford, *ib.*; articles in *Saturday Review*, 289; the *Short History of the English People*, 290; attacked for its inaccuracies, 291; his long *History*: treatment of English Church, 292; his enthusiasm about history, *ib.*; his two works on *The Making* and *The Conquest* of England, 294; his latest testimony to the unique position of the English Church in English history, 295

HART, Rev. H. G., *Sermons preached in Sedbergh School Chapel*, 234

Hereford, Bishop of, *Church Work and Church Reform* (Charge), 478

Hindus, Missions to: I. The Problems, 402 *sqq.*; need of strictly scientific study of this subject, 403; statement of the problem, 404; one principle the basis of all the conditions of Hindu life, 405; meaning and results of the system of Caste, 406; its rules and their breach, 407; its duties and privileges, 408; the Hindu creed, originally pantheistic, is now polytheistic, 409; this is but the logical development of Hindu Monism, 411; how this affects their conception of existence, 412; contrasted with Christian philosophy, 413; Caste based on Collectivism: details of results, 415; breaches of ceremonial Caste regulations, 416; contrast with Jewish ceremonial obligations, 417; the immoral legends of Hindu gods, *ib.*; Hindu conception of God, 418; hopeless moral tangle to be cleared away by missionaries, 419; Caste is their deadliest opponent, 421

Holden, Rev. H. W., *Testifyings and Pleadings; Grace and Calling; Guidance for Men*, 223

VOL. LIV.—NO. CVIII.

IRI

Holy Eucharist, The: an historical inquiry (Part IV.), 257 *sqq.*: Luther's doctrine: himself rejects, but obliges not others to reject, Transubstantiation, 258; the bread and the wine are the Body and Blood of Christ, because He Himself has said so, 260; the Mass is 'a gift from' God, and is not a 'sacrifice,' 261; his definition of 'the Sacrament of the altar,' 261 *sq.*; denies the charge of a material view of 'impanation,' 262; doctrine of early Lutherans: 'Confession of Augsburg' (Melancthon's), 263; treatment of the sacrificial aspect, 264; modifications in later revisions, 265; Zwingli's doctrine: Christ's words were figurative, 267; Bucer's doctrine, 268; Calvin's, 269; the sacrifice of the Mass a 'pestilent error,' 270; the doctrine of Trent: the Sacraments and Sacramental grace, 272; condemnation of Reformers' opinions, 273; its statement of doctrine (Transubstantiation) and canons on the Eucharist, 274; Communion in one or both kinds, 276; further condemnation of Reformers' errors, 276; statement of doctrine and canons on the 'sacrifice' of the Mass, 278; the grounds of the Council's decisions, 279; teaching of the *Catechism of the Council of Trent*, 281

IRISH Peasant life, Novels of, 65 *sqq.*: Miss Edgeworth the first to represent the Irish as they really are in Ireland, 65; Scott says she inspired him to write the *Waverley Novels*, 66; effects on the Irish of their long struggle against misrule and religious oppression, *ib.*; Miss Keary's *Castle Daly*, the story of an Irish family in the forties, 66; interesting characters therein, 67; two ways of treating the peasantry, 68; the spiritual side of the people's character, 69; Miss Lawless's novels: *Hurrrish*,

L L

JAC

70; predominance of sentiment in Irish patriotism, *ib.*; sketch of the story, 71; *Grania*: a picture of life among very poor peasants, 73; sketch of the heroine, 74; the tragedy of her life, 76; Miss Barlow's idyllic pictures of peasant life: *Mrs. Martin's Company*, 77; *Irish Idylls*: sketches of life in a village, 79; Miss Somerville and Miss M. Ross's *Some Experiences of an Irish R.M.*: sketches of life in society, in the hunting field, at the national sports and at the petty sessions, 81; Father Sheehan's *My New Curate*: story of a scholarly priest in a remote Irish village, 82; the author's ideal priest, 84; peculiar Irish marriage customs, 85

JACKSON, Dr., *Texts to Illustrate . . . History of Greek Philosophy*, 245

Jackson, Mr. H. L., *On the Path of Progress*, 483

Jowett, Rev. J. H., *Apostolic Optimism*, 223

KEATING, Rev. Dr., *The Agapé and the Eucharist in the Early Church*, 498

LYTTELTON, Hon. Mrs., *Women and their Work*, 468

MAETERLINCK, Maurice, 381 *sqq.*: his cruder early work, 382; development, *ib.*; admiration for the best English literature, 383; poet, philosopher, *ib.*; his mystical work: *Le Trésor des Humbles*, 384; cultivation of spiritual beauty, 386; *La Vie Profonde*: the supra-sensual life, 387; *La Sagesse et la Destinée*: 'man is master of his fate,' 338; his ideal of 'wisdom,' 390; his teaching not Christian, but on the right side, 391; popularity of *The Life of the Bee*, 393; the problem at the root of his writings, 394; estimate of his plays, 395; not 'Shakespearean,' 396; his own

NON

ideas of dramatic poetry, 397; his tragedy, 398; *Aglaïvaine et Sélvsette*, 399; *Monna Vanna*, 400 *n.*; general appreciation of Maeterlinck, 400 *sq.*

Mason, Rev. Dr., *Purgatory, &c.*, 493

Meyrick, Rev. Canon, *Old Anglicanism and Modern Ritualism*, 49

Mezes, Prof. S. E., *Ethics, Descriptive and Explanatory*, 240

Mills, Rev. B. R. V., *The Marks of the Church*, 225

Modern Novel, Some aspects of the, 357; new realms invaded by novelists, 357; fiction ubiquitous and omnivorous, 358; small supply of sterling literature, 359; middle class people mainly absorb the vast mass of fiction, 360; new spirit and tone of the piece needed for this new audience: degradation of literature, 361; the baneful 'problem novel,' 362; demands of the new half-educated public, 363; the sources of their literary education, 364; mischief wrought by many female novelists, 365; causes of changed character of their work, 367; a widely-penetrating mischief, 368; protest against novels which introduce sacred subjects and scenes, 369; importation of impure foreign literature, 370; gratuitous profanity, *ib.*; perverted use of the 'religious novel,' 371; controversial novels, 372; a pleasant contrast: *John Inglesant*, 373; the ideal writer of romance, *ib.*; some causes of failure: Miss Johnston's *Audrey*, 375; examples of good and irreproachable novels, 376; works of William Black, 377; the 'Kailyard School,' 378; evils resulting from injurious fiction, 380

Morrison, Rev. G. H., *Flood-tide*, 226

NEATLY, Mr. W. B., *History of the Plymouth Brethren*, 485

Nonconformity, modern, Some Tendencies of, 99 *sqq.*: signs of

NOR

influence of new ideas, 99; adoption of title of the Catholic Church: 'chapel' repudiated, 100; effects of a better education, especially in history, 101; influence of Newman and Gladstone, *ib.*; of Carlyle and Ruskin, 102; of Gothic revival: new æsthetic ideals in places of worship, services, and music, 103; attempts at 'set prayers,' 104; changed views of 'conversion,' 105; of the conception of heaven and hell: Dr. Clifford and the 'down-grade' party, 106; of revivalism, 107; growth of a 'High Church' school of Nonconformists, *ib.*; changed views on the Eucharist, 108; social economics: clubs and societies, *ib.*; a religion of the middle classes, the poor for the most part excluded, *ib.*; influence among operatives virtually nil, 109; the opulence of Dissent: ministers' stipends, *ib.*; some recent admirable efforts of Dissenters, 111; object of the 'Free Church Federation,' *ib.*; a latitudinarian atmosphere, 112; a chaos of doctrines, 113; success the sole virtue, failure the sole crime, *ib.*; complete revolt against Puritanism, 114; the novel desire to come to terms with the Established Church, 115; our distrust of proposed methods of healing divisions, 116; the real policy should be to foster a social and political *entente*, 117; good results of co-operation achieved and to be expected, 117 *sqq.*
Norwich, Bishop of, *Second Charge*, 479

OLD Testament Teaching, the, 122 *sqq.*: the Church's early difficulties in connexion with the Old Testament, 120; later difficulties: the moral and spiritual teaching, 122; disputed authorship of various books, *ib.*; stumbling-blocks of to-day: intellectual: the true function of the Bible, *ib.*; how best to train

REG

the young and ignorant in its use, 124; the method inculcated in Mr. Bickersteth's *Letters to a Godson*, 126; criticism of his details, 127; the morality of the Scriptures, 128; the Bible records gradual growth from elementary to a higher morality, 129; the same principle applies to the question of truthfulness, 130; notice of Dr. Peters's *The Old Testament and the New Scholarship*: the true value of the discoveries of excavators and decipherers, 131; Mr. Ottley's *History of the Hebrews*, 132; details of the work, 133; the author's views about Daniel, 134; of the Book of Esther, 135; of the earlier period, 136; Biblical cosmogony, 137; 'double narratives,' *ib.*; story of Babel, 138; names connected with Abraham, *ib.*; the component parts of the Pentateuch, 139; general estimate of the work, 140; criticism of Dr. Wade's *Old Testament History*, 141; his description of the development of religious ideas and practice, 142
Orr, Rev. Dr., *The Early Church*, 492

PALESTINE and Egypt (*Macmillan's Guides*), 471
Palmer, Rev. J. R., *Thoughts on our Lord's Temptation*, 223
Periodicals, 251, 502
Phillips, Rev. S., *The Conflict*, 224
Powell, Dr. A. H., *Sources of Eighteenth-Century Deism*, 246

REGNUM DEI (Dr. Robertson's Bampton Lectures, 1901), 322 *sqq.*: object and limits of the work, 322; his history of the phrase 'Kingdom of God': teaching of Old Testament, 324; development of Jewish eschatology, 325; St. Paul's distinction between Kingdom of God and Kingdom of Christ: meaning of 'Kingdom,' 326; our Lord's teaching, *ib.*; 'life' is synonymous with 'King-

REN

dom of God,' 327; St. Augustine's identification of the 'Regnum Dei' with the Church, 329; his dissociation of Church and State, 330; his doctrine led to the Hildebrandine conception of the Church, 331; opposition to this conception: Barbarossa, *ib.*; doctrine of Thomas Aquinas, 332; reaction: Dante's *De Monarchia*, *ib.*; his political theory, 333; Marsilius of Padua, *ib.*; Wycliffe, 334; results of Counter-Reformation: Council of Trent, 334; recent Roman doctrines, *ib.*; the Reformers' idea of an invisible Church, 335; results of Dr. Robertson's inquiry, 336; where he fails us, 337
 Rendall, Dr., *Marcus Aurelius Antoninus: to Himself*, 465

SALISBURY, Bishop of, *Further Considerations on Public Worship*, 476

Scott, Mr. G. G., *History of English Church Architecture, &c.*, 247

Sermons preached before the University of Oxford (ed. Ll. J. M. Bebb), 221

Sharpe, Rev. Dr., *The Student's Handbook to the Psalms*, 217

Shields, Prof., *The Reformer of Geneva*, 470

Sinker, Rev. Dr., *Essays and Studies*, 482

Skeel, Miss, *Travel in the First Century after Christ*, 463

Skrine, Rev. J. H., *Saints and Worthies*, 224

Song of Songs, The (Selections from St. Bernard; ed. Mr. B. Blaxland), 490

Songs of Degrees, The, or Gradual Psalms (Anon.), 218

Spencer, F. E., *Did Moses write the Pentateuch after all?* 218

YOU

Spooner, Rev. W. A., *Bishop Butler*, 238

Stevenson, Robert Louis, The Life of (review of Mr. Graham Balfour's work), 143; the author's excellent performance of a difficult task, 144; the charge that Stevenson has been overpraised, 145; accidental causes that helped his fame, 146; his power over his readers' sympathies, 147; rhetorical study evident in his first essays, 148; the versatile life of his genius, 149; gift of memory and fondness for the past, 150; his tastes as moralist, 152; his sermon on *Pulvis et Umbra*, 154; a free thinker, in the right sense of the word, 155; theories of the art of writing, 156; his own account of his methods, 157; his ideal of style, and taste for parody, 159; examples of beauty of phrase, 160; pathos in his stories, 161; character of his poetry, 162

Stubbs, Bishop, *Ordination Addresses*, 227

TERESA, Saint, *The Way of Perfection &c.* (trans. Rev. J. Dalton), 489

Tithes, The Universal Obligation of (Anon.), 494

VERMONT, Bishop of, *Marriage with Relatives* (Charge), 481

WILMOT-BUXTON, Rev. H. J., *In Many Keys*, 223

Woodhouse, Rev. Canon, *Thoughts by the Way*, 233

Wynne, Ven. Archdeacon, *Spiritual Progress*, 495

YOUNG, Rev. D. T., *Neglected People of the Bible*, 496

Bishop

The Life
am Bal-
author's
f a diffi-
rge that
rpraised,
es that
is power
npathies,
vident in
versatile
; gift of
for the
moralist,
Pulvis et
inker, in
ord, 155;
writing,
t of his
of style,
159; ex-
ase, 160;
; charac-

tion Ad-

Way of
s. Rev. J.

obligation

of, *Mar-*
(Charge),

Rev. H.
223
Thoughts

Spiritual

Neglected
496